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1904

AN HISTORICAL SERMON
IN CONNECTION WITH
ST. BARNABAS CHURCH,
(also known as "Brick Church,")

QUEEN ANNE'S PARISH,
AT LEELAND, PRINCE GEORGE'S COUNTY,
MARYLAND.

DELIVERED BY
THE REV. WILLIAM C. BUTLER,
A FORMER RECTOR,
AT THE CELEBRATION OF THE TWO HUNDREDTH
ANNIVERSARY OF THE PARISH, ON TUESDAY
MORNING, JUNE ELEVENTH, 1907.

BEING
A REPRINT, WITH ADDITIONS, OF A SERMON ENTITLED "AN HISTORICAL
SERMON IN CONNECTION WITH ST. BARNABAS CHURCH, QUEEN
ANNE'S PARISH, PRINCE GEORGE'S COUNTY, MARYLAND,
BY THE RECTOR, THE REV. WILLIAM C. BUTLER.
SECOND SUNDAY AFTER TRINITY, 1878.
BALTIMORE, 1878."

WASHINGTON, D. C.,
R. BERESFORD, PRINTER, 615 F STREET, N. W.
1907.





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ST. BARNABAS CHURCH, WEST FRONT.

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The following Historical Sermon is printed at the request of the many friends of the REV. WILLIAM C. BUTLER, with notes by MRS. BUTLER and the present Rector, REV. WM. J. WILLIAMS.

Edited and published by LEROY S. BOYD, ESQ., Washington, D. C.

WASHINGTON, D. C.,

November 28, 1907.

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ST. BARNABAS.

PARISH CHURCH OF QUEEN ANNE'S PARISH.

AN HISTORICAL SERMON, IN CONNECTION WITH ST. BARNABAS
CHURCH, QUEEN ANNE'S PARISH, PRINCE GEORGE'S
COUNTY, MARYLAND, BY THE REV. WILLIAM
C. BUTLER, ON JUNE 11TH, 1907.

SERMON :

"Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."—Isaiah, li : 1.

The civilized peoples of the world have never before been responding, more intently than now, to the call of these words, *"Look unto the rock whence ye are hewn."* Where lie the roots of your life?

The thoroughbreds of the past have made the thoroughbreds of today ; and the thoroughbreds of this day will make the thoroughbreds of the future. This is the lesson that the world is learning, and most emphatically announcing. Hence, the Jamestown Ter-Centenary which is proclaiming the advent, on the shores of the James River in Virginia, of the men who brought to this land an Open Bible, the Church of the Living God with its Ministry and its Sacraments, and the Civil Liberty of Magna Charta of Old England.

And so we of today, in this two hundred year old, your old Church of St. Barnabas, Queen Anne's Parish, Prince George's County, Maryland, are celebrating our Bi-Centennial. Let us, then, *"Look to the rock whence ye are hewn, and to the hole of the pit whence ye are digged."*

Over two hundred years ago, that is to say, in the Year of Our Lord 1692, the then ten counties of the Province of Maryland were divided, for the more convenient administration of Church matters, into thirty-one Parishes, of which "St. Paul's" was one, stretching from the southernmost line of what is now Prince George's County to what is now the northern boundary of "Holy Trinity" Parish.

Twelve years later, *i. e.*, on December 9th, 1704, being the second year of the reign of Queen Anne, "St. Paul's" Parish was divided by the Provincial Assembly, and the northern portion was constituted a separate Parish with the designation of "Queen Anne's Parish," the Parish Church thereof being called "St. Barnabas," our Parish Church of today.

The old Parish Record, out of which the material here presented has been extracted, is rapidly falling into decay; its time-stained pages, especially the earlier portions, fading into oblivion; and its crumbling leaves, the original leathern binding all gone excepting a few narrow shreds, reminding us that unless some such effort as this be made to snatch its leading facts from the closing grave of the past, the burial of those facts must be the next step in the process of time.

I am the more impelled to make this effort, because the minds and the hearts in which these facts have been treasured, your fathers and mothers, men and brethren, and far remoter ancestry, men and women who link us of today with a venerable and honored history, have almost all "fallen asleep." And, we, their children, plunged now into a new order of things, struggling for very life, the seething tide dashing fragments of all wrecks against us from every quarter—whatever else we lose, cannot afford to lose, for ourselves and for those who come after us, one particle of the stay and inspiration that comes from the priceless, changeless heritage of truth and fact and life, which the Church hands down to each generation of her children for jealous and loving transmittal.

The first item of special interest to us in the Parish Record is a copy of the "Act for dividing St. Paul's Parish," as follows:

"WHEREAS The Parishioners of St. Pauls Parish in Prince Geo: County [have] shewn to this Generall Assembly that Their Parish being more in length [than —] miles (the number is effaced by a stain, the distance being about 40 or 50 miles) & uncapable of being supplied by one Minister, and yt. ye Great nu[mber of in]habitants will afford a Comfortable maintenance for two Ministers—[and there]fore supplicated that ye sd. Parish may be Divided into two Parishes.

"Be it Therefore Enacted by ye Queens Most Excellent [Majestie], by & wth ye advice & consent of her Maj'ties Gov'r., Council & assembly of th[is] and ye authority of ye same That

ye sd. Parish be divided & is and shall forever be Divided & the Divisional Lines begins & shall be adjudged & taken [to begin] with the Dividing branches of Potoxon River & to Run wth the Western [Branch]* to a branch Called ye Cabbin Branch by ye Plantation of a Certain Edw[ard Willett],* and so wth ye Cabbin Branch to the Head thereof. And the Southern[most Part]* To be adjudged to be St. Pauls Parish.

"And Be it further Enacted by ye Authority advice & [—] aforesd. that ye sd. St. Pauls Parish be further bounded & divided by ye R[idge] Between Potoxon & Potomack & ye Eastern side of ye sd. Ridge & ye Northern[most Part]* of ye Western branch & Cabbing Branch be adjudged to be a new & distinct [Parish]* to be called by ye name of Queen Ann Parish & may Elect & Choose proper [Officers]* and have & enjoy all ye advantages priviledges & benefits of a compleat [and]* Intire Parish any former Act Law Division or ordinance to ye Contrary [not]withstanding."

In pursuance of this Act, and immediately following it on the Record, this memorandum is noted :

"That this ninth day of April, 1705, pursuant to the Act of Assembly for the division of St. Paul's Parish in Prince George's, the inhabitants of Queen Anne Parish being assembled at St. Barnabas, their Parish Church, according to the laws of this Province in their behalf made and provided, have unanimously elected and chosen the persons undernamed to be and act as a Vestry for said Parish : Mr. Robt. Tyler ; Mr. Tho. Odell ; Mr. Phill. Gittings ; Mr. Henry Ridgley ; Mr. Jon. Pottinger ; Mr. Jon. Gerrard.

"Also the Vestry makes choice of William Lee to be the Clerke for this ensuing year.

"Also the Parishioners make choice of James Mulliken and John Mills for Church Wardens of St. Barnabas Church for the ensuing year."

On the 21st day of the same month and year, April, 1705, the new Vestry of the new Parish, together with the Clerk and Wardens, subscribed the tests and oaths of office appointed by law.

*Supplied from Bacon's Laws of Maryland, Acts of 1704, Chapter 96, which contains only a brief abstract of the Act. An unsuccessful effort was made to secure a copy in full from the Court of Appeals at Annapolis, where these Acts are preserved.

At this first meeting of the Vestry as an organized body, sundry points of special interest are presented to our view.

John Houching petitioned to take charge of the Church in the capacity of Sexton. His petition was granted, and the Record reads, "We doe allow him for his trouble a hogshhead of Tobacco of five hundred pounds nete."

The same day, agreement was made with Peter West, carpenter, to build a Vestry House, the material and details specified—for which he is to have "three thousand pounds of Tobacco at ye fall." This Vestry House stood in the rear of the Church which was then within what was recently the Rectory Yard, south of the present St. Barnabas.* And, after standing there for a century and a half, the Vestry House was occupied as a dwelling by the good Sexton, James Mitchell, who fulfilled that duty for nearly fifty years, dying at his post in 1879—an unusual instance of long service and fidelity in these days of unrest and change.†

At this same first meeting of the Vestry, April 21st, 1705, "came John Duvall and Mary his wife," blessed be they of the Lord, who will not forget their labor that proceeded of love in thus ministering to the Saints, and herein yet do minister. This faithful man and his wife Mary established and confirmed the two acres of land (whereon we still worship), "to be her Majestie's Queen Anne, her heirs and successors, for the use of the Parish for a Church and Church Yard, forever."

*The Rectory referred to here in the Church yard was destroyed by fire in May, 1880. The location of the new Rectory was changed, and the Rev. Mr. Butler built it about five hundred feet west of the Church, on a beautiful elevated spot on eight acres of ground which was partly bought and given for the use of the Rector. This house was also burnt, on Dec. 9, 1888, in which valuable papers and records of the Church were lost. Mr. Butler lost all of his large library, which was considered one of the finest country libraries in the State. The only thing saved from the burning building was the old Communion Set, which is still in use. Mr. Butler also built the present Rectory, but never lived in it, as he was called to St. Mary's, Baltimore, which he accepted. The beautifying of the Rectory Grounds is due entirely to Mr. Butler's ability. Mr. Butler built with his own hands the reredos in the Church, and constructed the Lych-gate, after the English pattern, at the entrance of the Church Yard. All of the stained-glass windows were put in during his rectorate.—REV. W. J. WILLIAMS.

† "The old Vestry House was removed within the memory of some now living in this Parish; and this piece of heart-pine, which I hold up before you, is part of the original weather-boarding put in place one hundred and seventy-three years ago."—*Sermon of 1878.*

It seems from this entry, and from others made about this time, that a frame Church, called "St. Barnabas," stood on these premises at the time of the separation of this Parish from "St. Paul's." This served as a Chapel to "St. Paul's," but had now become the Parish Church of "Queen Anne"; to remain so, however, but a few months, then to give place to St. Barnabas Church, the second, the details of the construction of this second Church being on record under date of Tuesday, August 13th, 1706, as follows: "The same day came Thomas Hopton, bricklayer, with whom the Vestry made agreement that he should build a Church Fifty Feet long and Twenty-Five Feet wide, the wall Twelve Feet high, three bricks thick from foundation to water table, the balance two and a half bricks thick, to put in Two Doors and Five Windows and to lay the floor with tiles, he to burn the bricks himself, and bring the shells and burn them [for lime]; and to finish all substantially and workmanlike by the last of September 1707. For which he is to receive One Hundred and Twenty Pounds Sterling."

Agreement was at the same time made with Joseph Knight, carpenter, to put a roof of girt work upon the brickwork above mentioned, to make five arched transom windows and two large folding doors, etc., for which he is to have Eighty Pounds Sterling. Mr. Thomas Plummer contracted to furnish the lumber from which the woodwork was made. On the 22d of March of the next year, 1707, the bricklayer prayed for a longer time to finish his work, and the time was consequently extended until the last of June, 1708.

It has been supposed by many that the brick of which all these old Colonial Churches were built were brought from England. This may have been the case with some of them. Ships coming from England with comparatively small cargoes brought brick for ballast, and returning with full cargoes of tobacco the brick were sold in the Colony for building purposes. But it is distinctly stated that the brick for the Church of which we now speak, *i. e.*, the first brick Church, that in which we stand today being the second brick Church, were burned on these premises by the contractor. It is probable that the present building was made partly of the brick of the former Church and in part of brick brought from England.

On Easter Monday, April 5th, 1708, the Record reads: "This

day the foundation of the new Parish Church was laid, in the presence of the Vestry and other Inhabitants of the Parish." And on March 8th, 1709, a copy is made of a subscription list of money and of tobacco, the list being headed with the following statement :

" We the underwritten inhabitants of Queen Anne Parish in Maryland, being desirous of promoting (so far as in us lies), the honour of God and the solemnity and decency of His worship, by building a convenient and handsome Church in this Parish, do hereby willingly and freely offer and give towards the said laudable and pious design, each of us, the several and respective amounts of money or tobacco, hereunder subscribed."

The amount in money was £57 5s. Sterling, and together with what was afterward subscribed, about 16,000 pounds of tobacco. This was, of course, a free-will offering independent of the amount levied upon the Parish by the Government for the erection of the Church. Among the subscribers were " His Excellency John Seymour, Esq.," Governor of the Province, and Col. Henry Ridgley.

In the building of the Church mention is made of special and separate contracts for other items; so also for erecting a pulpit with sounding board and stairs and a reading desk and clerk's desk, for which 3,000 pounds of tobacco were to be paid.

The pulpit, in accordance with the arrangement usual at that day, was built high up on the north side-wall of the Church, and was reached by a flight of steps; while the Altar, enclosed within its rails, stood special and alone at the east end of the Church, and by this arrangement was visibly set forth the distinction between the place of instruction and the place of worship. At the one, man received Divine teaching; at the other, priest and people received the grace of the Holy Sacrament and offered homage to the Divine Majesty.

The clergy in charge—1705 to 1717—were the Rev. Robert Owen and the Rev. Jonathan White. The work of the latter extended to the year 1717, when on the 21st day of March, the Rev. Jacob Henderson, who was sent as " Commissary of the Churches in the Province of Maryland" and recommended by the Bishop of London who was also Diocesan of the Province of Maryland, was duly appointed Rector of Queen Anne Parish, and the Vestry was directed by Governor Hart of the Province to receive him as such.

The year following, *i. e.*, 1718, the Vestry placed in the hands of the Rev. Mr. Henderson £50 18s. 6d., with the request that he would send to England, which is frequently spoken of in the Record as "home" (so strong was the hold upon the affection of her scattered children by that grand old land with its grand old historic Church), to procure "the following particulars, to be shipped at the Risque of the Parish, and to give orders that the same be insured to Maryland:"

"A Velvet Pulpit Cloth, fringed with Gold.

"A Cushion of Velvet, with Gold Tassels.

"A Velvet Cloth for the Altar.

"A Marble Font.

"A Linen Surplice and Communion Linen."

I find, accordingly, in the Treasurer's Account the following entry :

"May 10, 1719. To Goods by the ship "Booth."

	£	s.	d.	
"To a Pulpit Cloth and Cushion, .	20	8	3	[about \$100.]
"To Altar Linen and Surplice, .	6	9	[" 32.]
"To Fine Purple Velvet Altar Cloth, 3	3		[" 16.]
"To a Velvet Altar Cloth, with the Glory,	16	15	[" 80.]
"To Embroidery,	4		[" 20.]
"To Marble Font.	11	14	[" 57.]
	[Total]			[" 305.]

Such was the loving care of these, our forefathers, that God's Holy places should be provided and beautified with the best appointments that they could bring from the Fatherland.

Yonder Marble Font at which so many of the living, and so many more of the dead, have received the Sacrament of sonship—that, with the solid silver Altar Vessels, alone remains, in its massive strength, of all the articles of use and of beauty brought across the ocean by the good ship "Booth" in the year of Our Lord 1719, for St. Barnabas Church. For exactly one hundred and eighty-eight years it has stood here, and within the walls that preceded these, pleading silently, yet eloquently and ceaselessly, the obvious and beautiful truth that under the roof-tree of God's House, and not elsewhere, except in case of overwhelming necessity, should the Father's children be born into the Father's family.

Know ye, this day, O God's people ! that it is your duty to fight against the bad habit that has become so prevalent, in causing your children to be baptized at your houses instead of in God's House ; that you must take trouble, yea, much trouble if need be, to bring your children here to receive the blessing and honor of adoption ; that here, and not elsewhere, as a rule, is the fitting and appointed place for Baptisms, and for Burials, for Marriage Services and for all other Holy Offices. And the Prayer Book recognizes this fitness when it tells us that " the people are to be often admonished that it is most convenient that Baptism should not be administered but upon Sundays and other Holy Days, and, unless upon great necessity, that they procure not their children to be baptized at home in their own houses."

In the month of July, 1718, we find the beginning of a fund for the purchase of Silver Vessels for the Holy Communion ; the first amount of £2 10s. Sterling, about \$12.50, is given by Basil Warren (Waring). Other sums are offered from time to time, the total amount given and sent to England for the Communion Silver—the same that stands on the Altar before our eyes today—was £47 13s., about \$235.00. The modern cheaper methods of manufacture were then unknown. Each vessel is made of a solid plate of silver, not molten or rolled into shape, but hand-hammered into form, and called technically " beaten silver." There are four pieces : the Chalice and the small Paten, from which the people are communicated ; and the Flagon and the larger Plate, for bread and wine, when a large number of communicants are to receive. The words and date engraven on each vessel are : " St. Barnabas Church In Merreland : 1718." I cannot account for the misspelling unless it be that it was an error of some very ignorant engraver who did that part of the work, and the inscription was so deeply cut into the body of the silver that it could not be effaced and rectified ; and therefore the vessels were taken with the misspelling.

The value and interest of these sacred vessels are greatly enhanced, in my esteem, from their association with the holiest hopes, the deepest penitence, the highest inspiration, and the most loving and devout worship of men and women and children of so many generations. May they yet serve, for centuries to come, to convey to the lips and to the hearts of God's children

the Broken Body and the Shed Blood "to their great and endless comfort."

The first mention of "The Chapel," now "Holy Trinity" at Collington, the Parish Church of that highly esteemed and learned brother, the late Rev. Dr. Harvey Stanley, occurs in the year 1719.

This Chapel to St. Barnabas was built by the Rev. Mr. Henderson and his wife, as is stated on the Record, and in a communication April 26, 1737, "To His Excellency the Governor, and to the Honourable the Upper and Lower Houses of Assembly, the Rev. Jacob Henderson offers to make a present of the Chapel (with two hundred acres of very good land on which it stands), to the Parish for a Glebe forever." The consummation of this most liberal offer was barred, so far as the extent of the land was concerned, by the restrictive and jealous legislation which prescribed that the Lord shall have only so much of His own earth for His own honor, and that an exceedingly small moiety.

The Rectorship of this faithful and laborious man of God extended from 1717 to 1751, a period of 34 years.* And today he lies beneath the sod which he gave to the Church, with not the simplest stone or name to mark his resting place.†

An item of considerable interest in the history of the first "Brick Church," (a term which is used for the first and indeed the only time in the Record in an entry in the year 1734, and doubtless then began to be commonly employed to distinguish it from "Henderson's Chapel," which was a frame building), is the preparation of a painting, by Gustavius Hesselius, of our

*He married a wealthy lady and lived at Bel-Air, afterwards the home of Gov. Ogle, and now the property of Mr. Woodward of New York. Rev. Mr. Brogden, who succeeded him, lived at Roe-down in Anne Arundel County. Rev. Mr. Boucher lived at "Magruder Lodge." Mr. Henderson built at his own cost "Henderson's Chapel," now Holy Trinity, Collington; but there was no Rectory in the Parish until after the Revolution. - MRS. W. C. BUTLER.

†I purpose that this congregation lay upon the Altar today an offering wherewith to place, in one of the windows of this Church, a memorial to the Rev. Jacob Henderson, to whom we and ours, and God's Church, owe so much, in his patient, wise, liberal and solid labor in laying the foundations of this Parish.—*Sermon of 1878*. The offering was made and the window placed.

Lord and the Apostles at the Last Supper. The entry noting the contract is under date of September 5th, 1721, and reads :

“ The Vestry agrees with Mr. Gustavius Hesselius to paint the History of our Blessed Savior and the twelve Apostles at the Last Supper and the Institution of the Blessed Sacrament of His Body and Blood—the Painting to be proportionable to the Space over the Altar Piece—to find the Canvas and all other necessities for the same,—(the frame and the gold leaf excepted, which Mr. Henderson engages to procure and to bestow on the Church, as well as to have the Painting put in its place over the Altar at his own Cost).”

An entry in the Treasurer's Account the following year mentions the receipt of the picture and the payment to Mr. Hesselius of £17 Sterling, for his work on the completed painting.

The question forces itself upon our notice, what could possibly have become of this painting? How could an object of such interest and historical value to the Parish, standing conspicuously and constantly before the eyes of the entire people, have, at last, utterly disappeared from the knowledge of the Parish, without one note to mark the mode of its disappearance? It were very much to be desired that some light could be thrown upon this point.*

* In the present church of 1772 there is no provision made for the placing of a picture above the Altar, this space being filled by a window. It may have been that the rector and the vestry sold the picture to augment the Church funds; or, as seems probable, it may have been kept at the rector's house for safety, and in the confusion of the times may have been sold as part of the confiscated property of the Tory rector, the Rev. Mr. Boucher. At all events, from that time all trace of the painting is lost; and no one in the Parish was even aware that it had ever existed until the Rev. Wm. C. Butler found the entries concerning it in the old Records thirty years ago (1877), when rector of Queen Anne's.—MRS. WM. C. BUTLER.

It is strange, yet an interesting fact, that little is known of the missing picture since Revolutionary times. For some unknown reason no interest was ever taken to recover it. There are different stories about it, and although the statement that it was sold or confiscated is very plausible, the present rector does not consider it the real one. He thinks it was taken away because no place was provided for it in the present building, and was kept by some one of the rectors, and during the long hiatus in the Parish was taken away or sold without the consent of the vestry, thus eventually getting into the hands of the present owners or holders. He believed and said that the picture was still in existence and would be found. He now claims he has found it in a certain house not many miles from the City of Washington,

In the list of "Marriages" the following is noteworthy: "The Honourable Charles Calvert, Esq., Governour of Maryland, was married to Rebecca Gerrard (daughter of John Gerrard, late of Prince George's County, deceased, and Eliza his wife), per the Revd. Jacob Henderson, Rector of St. Barnabas Church in Queen Anne Parish, November 21st, 1722." And, as illustrating the superior postal advantages which we enjoy today, the following entry in the Treasurer's account, is not without interest: "By a journey down to Nottingham to carry a letter to Richard Lee, Esq., Ten Shillings" (about \$2.50).

The movement towards building the present Church (erected about thirty feet north of the site of the former), which, with its increased capacity, was needed by reason of insufficient room in the former to accommodate the parishioners, culminated in carrying out a contract, in 1772, with Christopher Lowndes, "to make, erect, build, and set up a new Brick Church, near the place where the old Brick Church in said Parish now stands, to contain sixty feet in length, and forty-six feet in width"—(the other specifications and details of brick and woodwork being duly mentioned)—"to be completed on or before the last day of August, A. D. 1774. In consideration of which, said building to be done and finished in manner and form aforesaid, the said Christopher Lowndes shall be paid the sum of £312 10s., and on or before the 20th day of August, A. D. 1773, £312 10s. more, and also the further sum of £312 10s. on or before the last day of August in the year of Our Lord 1774"—in all about \$4,700.

The clergy in charge from the date of the death of the Rev. Mr. Henderson to the erection of the present Church in 1772, were the Rev. William Brogden, the Rev. John Forbes, the Rev. Edward Gant, and the Rev. Jonathan Boucher, the latter having been the last before the Revolution.*

in this State, having been purchased at an auction sale in Georgetown, D. C., over fifty years ago. It corresponds exactly with the description given in the old Records, and it is hoped by the kindness of the present owners to have it restored to its original home in St. Barnabas Church, for which it was especially ordered and painted.—REV. W. J. WILLIAMS.

* Rev. Jonathan Boucher was a notable person. He was a friend of Washington, and when Rector of St. Anne's, Annapolis, was tutor to John Parke Custis, the son of Mrs. Washington. He was a loyal Englishman and a Tory. An account of him and his difficulties with his revolutionary Parishioners is an exciting event in the annals of the Parish. In 1775 he sailed

Among the names prominent among the Laity, during this whole period of 1705 to 1772, are such as Duvall, Tyler, Odell, Gittings, Ridgley, Pottinger, Gerrard, Mills, Cook, King, Cheney, Peach, Waring, Gant, Bell, Hyatt, Lee, Bloggett, Grimes, Sprigg, Harding, Wootton, Lamar, Brown, Carrick, Duval, Brashear, Hall, Duckett, Boyd, Berry, Hodges, Bowie, Brogden, Contee, Clark, Brooke, Magruder, Hillary and scores of others, the descendants of most of them still faithful in their allegiance to the principles of the true Catholic faith as transmitted through the Church of England; some wanderers to the right hand, some to the left. I would they were all back home again; they cannot afford to do without the Church, nor can the Church afford to lose their faithful service.

In connection with this brief review of the period of the history of this Parish, as set forth in its old Records from 1705 up to the Revolution,* we, today, men and brethren, may learn two grand lessons:

First, to make it part and parcel of our life work, of our daily work, to manage and control and plan that we may ever have somewhat to offer, be it land or money or crop, with ready hand and loving heart, to further the interests of Christ's Holy Cath-

from Annapolis in the last ship which was permitted to sail from that port to England before hostilities began. His property in America was confiscated. He married Miss Eleanor Addison, of Annapolis.—MRS. WM. C. BUTLER.

* There is a long hiatus in the Parish Records during and after the Revolution. In the Spring of 1793, the Maryland Convention met in Easton, Talbot County, and was presided over by Bishop Claggett, who had been consecrated in New York six months previously. During the Convention Bishop Claggett ordained the Rev. Walter Dulany Addison as Deacon of the Church. His was the first ordination by the first Bishop of Maryland. Mr. Addison then took charge of Queen Anne's Parish. In an account of his life by his granddaughter, Elizabeth Hesselius Murray, he describes the Parish as inhabited by rich planters and others widely scattered. Mr. Addison served "Henderson's Chapel" and "St. Barnabas" for two years with acceptability, but finding his labors, on account of the great distances, too arduous, he resigned the rectorship, though he often visited and preached in the Parish afterwards.

In a sketch of St. Thomas' Church, Baltimore County, by Rev. Ethan Allen, he states that Rev. Joseph Jackson, one of the rectors of that Church, was rector of Queen Anne's Parish in 1795. The Rev. Clement Brooke also served, but the length and date of his incumbency are not known. The Rev. Stephen Tyng, Sr., took charge in 1823.—MRS. WM. C. BUTLER.

olic Church, to broaden its foundations, to strengthen its walls, and to make bright and beautiful all its Holy things and places; and,

Secondly, never forget that "your labor shall not be in vain in the Lord." Your work for a whole year on your farm may be a failure—may be swept away in a week or in a day. Our most thoroughly-perfected and most earnestly-guarded purposes for personal advancement may be utterly thwarted in a single hour. The most carefully laid scheme of statesmanship, by which a throne is propped or a State is buttressed, may become a thing of air in one moment of popular storm and be dissipated into nothingness. The most gigantic financial interest, with its foundations most shrewdly cemented in millions of gold, may and does sink in a single night, and the next morning's sun shines upon the place that knew it yesterday, but shall know it no more forever. But every dollar, every acre, every wall, every roof, every tower, every memorial window, and every sweet-toned memorial bell, every altar-cloth and sacred vessel, and every beautiful flower laid by children on cross and on font,—and above all else, every beautiful bloom of gentle or noble deed, or kindly word, or loving wish, or fervent prayer, or kindly praise done for Christ or the Church's sake, "which is His Body," shall be transmuted by the very giving of it in such spirit, into a wealth that shall grow and enlarge forever, and its benefaction extend from generation to generation.

Where are, today, the acres and the names of John Duvall and Mary, his wife? Perished and gone utterly from man's knowledge, except in connection with their offering to God of the ground on which this Church stands. Amid all the shifting currents of the world's work, that alone which we do for God's Church abides. And this, because He, who receives every such gift, our Divine Lord with the Father and the Holy Ghost, loves and blesses and defends, amidst all the changes and chances of this mortal life, both the giver and the gift.

This month is also one of anniversaries to me. Fifty years ago, in June, 1857, I was ordained to the Diaconate by Bishop Meade, of Virginia. Thirty years ago, in June, 1877, I took charge of this Parish. A generation has passed away. Many of those who filled these pews then have gone to their reward; but thanks be to God, among all these changes and chances, our God

and His Church are the "same yesterday, today and forever." The Church has the same words for the babe at yonder old font—the same blessing for her children who kneel at this rail for confirmation—the same comfort and renewed life for those who partake of the Blessed Sacrament at this altar—and the same holy benediction for those who have departed this life in her communion. Many changes for good and for evil have I seen in our land; but over them all the Lord reigneth. He sitteth between the Cherubim, be the people never so unquiet, and the voice of his Holy Word ever proclaims, "Lo, I am with you alway, even unto the end of the world."

LAUS DEO.

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"Washington Post," June 12, 1907.

"Washington Times," June 11, 1907.

"Washington Herald," June 12, 1907.

"Baltimore Sun," June 12 and 21, 1907.

The following is a list of clergymen who ministered as Rectors of St. Barnabas since the year 1857, with dates of incumbency and present addresses :

- REV. JOHN W. CHESLEY, St. Michael's, Md.,
April 1, 1857, to April 30, 1870.
*REV. H. A. SKINNER, 1870 to 1872.
†REV. THOS. FARMAR BILLOPP, 1873 to 1876.
REV. WM. C. BUTLER, Baltimore, Md.,
June, 1877, to August, 1889.
REV. FRANCIS BURNELL RANDALL, Dell Rapids, S. Dak.,
September, 1890, to June, 1894.
REV. WM. R. BARKER TURNER, Leonardtown, Md.,
December, 1894, to September, 1901.
REV. CHAS. J. WINGATE, Washington, D. C.,
Nov. 15, 1903, to May 1906.
REV. WM. J. WILLIAMS, present Rector, since January 1, 1907.
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The present Vestry consists of the following gentlemen :

- Wardens :* UPTON BROOKE,
JULIAN HALL.
Treasurer : GEORGE W. BROOKE.
Register : W. SETON BELT,
LEE CARRICK,
WILLIAM BERRY,
CHARLES M. BERRY,
WILLIAM ROBERTS.

* Died in Wisconsin about 1891.

† Died Sept. 5, 1876, near Leeland, Md.

ITS TWO-HUNDREDTH ANNIVERSARY.

ESTABLISHMENT OF OLD ST. BARNABAS CHURCH IS
CELEBRATED.

Special to the Baltimore Sun.

Leeland, Md., June 11.—The two-hundredth anniversary of the establishment of St. Barnabas Church, Queen Anne's Parish, was celebrated here today with appropriate exercises. Thirty members of the choir of St. Andrew's Church, Washington, gave a beautiful choral service.

A history of the old church was read by Rev. W. C. Butler, of Baltimore, former rector of St. Barnabas. Rev. George Carter, rector of St. Andrew's Church, Washington, read a letter from Bishop Satterlee regretting his inability to be present and extending congratulations upon the auspicious occasion. Rev. F. E. McManus, of Trinity Church, Upper Marlboro, spoke of the church in Southern Maryland today, and an address was made by Rev. W. J. Williams, rector of St. Barnabas, upon the present needs of the church.

After the ceremony, a luncheon was served by the ladies of the Parish, the arrangements being in charge of a committee headed by Miss Mildred Carter of Goodwood, near Leeland, Prince George's County.

Queen Anne's Parish is one of the oldest in Maryland, having been established in the year 1704.—"Baltimore Sun," June 12, 1907.

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